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Preacher about the article on education, which followed his recommendation of the disfranchisement of the Negro.

He had advised large appropriations for the industrial training of negroes along the lines of the new movement of their more sober leaders.

"It's a mistake," argued the Preacher, "if the Negro is made master of the industries of the South he will become the master of the South. Sooner than allow him to take the bread from their mouths, the white men will kill him here, as they do North, when the struggle for bread becomes as tragic. The Negro must ultimately leave this continent. You might as well begin to prepare for it."

"But we propose to train him principally in Agriculture. We need millions of good farmers," persisted Gaston.

"So much the worse, I tell you," replied the Preacher. "Make the Negro a scientific and successful farmer, and let him plant his feet deep in your soil, and it will mean a race war."

"It seems to me impracticable ever to move him."

"Why?" asked the Preacher. "Those over certain ages can be left to end their days here. The Negro has cost us already the loss of \$7,000,000,000, a war that killed a half million men, the debauchery of our suffrage, the corruption of our life, and threatens the future with anarchy. Lincoln was right when he said,

'There is a physical difference between the white and the black races, which I believe will forever forbid them living together on terms of social and political equality.'

"Even you are still labouring under the delusions of 'Reconstruction.' The Ethiopian can not change his skin, or the leopard his spots. Those who think it possible will always tell you that the place to work this mira-